

Big Mama Rag

Colorado 50¢
Elsewhere 55¢

a feminist newsjournal

February, 1982 Vol. 10 No. 2

Springboks Tour

I Walk in the History of My People

Chrystos

There are women locked in my joints
for refusing to speak to the police
My red blood full of those
arrested, in flight, shot
My tendons stretched brittle with anger
do not look like white roots of peace
In my marrow are hungry faces who live on land the whites don't want
In my marrow women who walk 5 miles every day for water
In my marrow the swollen faces of my people who are not allowed
to hunt
to move
to be

In the scars on my knee you can see children torn from their families
bludgeoned into government schools
You can see through the pins in my bones that we are prisoners
of a long war

My knee is so badly wounded no one will look at it
The pus of the past oozes from every pore
The infection has gone on for at least 300 years
My sacred beliefs have been made pencils, names of cities, gas stations
My knee is wounded so badly that I limp constantly
Anger is my crutch
I hold myself upright with it
My knee is wounded
see
How I Am Still Walking

Dirty Money/ Feminist Funding

Anti-Semitism And Zionism

Invisible Prisons

bmr: where we're at

Bobbe, Sue, Lori, and Liz

In October we mailed letters to all our subscribers asking for money and ideas on how to get more money, where to advertise and comments on the paper itself. Thanks to everyone who responded, we did get some money that was really needed, and the ideas and comments were good and helpful. The praise we received did our hearts good, we received criticism too that was helpful. One of the things women commented on was that our sub rate should be raised, something we had discussed in September and had decided against.

At our first meeting after December's production and mailing we settled down to talk about finances, that aspect of the paper that no one likes to deal with. Somehow we had enough money in the bank to pay for the printing and the mailing with about \$100 left at the end of the month. For us, that is good. We produced 16 pages in December because we knew anything more would be too costly. Out of that \$100 we were able to pay October, 1981's rent-\$65.

We did a breakdown of our expenses-our monies coming in, etc. and as a result we decided our subscribers were right, we should raise our rates, not only on subs but also our classies and display ads. For a detailed breakdown, see box on this page. The new rates will be in effect as of April 1, 1982. If any of our present subscribers want to extend their subs at the old rate, they can do so up to April 1.

We sat back after those momentous decisions and realized we had given ourselves a dateline of March to find out if BMR was going to be around or go out of existence. As much as we need money-always-we need women in the collective and as supporters. Every collective of every feminist project says the same thing, because it's true. There is more work to do than there are women who are willing to do it.

We will be holding a community meeting on Saturday, March 13 at Woman to Woman, 11 a.m. We will also be holding our

breath, "will other women join us-who will show up-what criticisms will we get and give?" We feel overworked and hectic but that's a hell of a lot better than not being active and seeing feminist projects die.

After deciding to change over to a more mechanized system of addressing our papers we reddecided to stay with the old system--BMR is still in the stone age. Someone recently suggested we go to computerized label, we are fascinated by all that suggests: soft hardware, computer banks, labels and finances done by a machine--but alas alack, that isn't for us right now. The Columbus Free Press offered us an Addressograph-Multigraph and we thank them, we just don't have the womanlabor to get a system started and maintained.

We have had several inquiries about our tax suit, groups wanting to know about the legalese of the case. We don't know how to share that with anyone. There are pages and pages and pages of printed word and none of us worked on it so we don't know how to break it down into our words. To Xerox everything would be extremely costly and reading it would be a task. We are working on it. We did win the case, but it took forever (8 years). However, winning a federal tax exempt number doesn't give you exemption for federal excise tax and you still have to get a state tax exempt status.

We planned to have this issue on religion and spirituality and as you can see, the issue is not a theme issue. When we first decided on the theme we had lots of ideas but somehow the copy didn't come in. We are asking for more articles, our deadline is February 18. We are planning to have it next month but we need your input.

In the meantime, we have received more mail dealing with anti-Semitism and how it affects women and the ongoing struggle over zionism and racism continues and we didn't want to interrupt the flow. The flow hopefully will continue. We find the paper more interesting when our readers write the articles.

RATES AS OF APRIL 1

\$7 Individual sub	includes mailing
\$14 Overseas and plain wrapper	All monies in US currency
\$21 University and Institutional	CLASSIES-2.00 first 10 words
.75 Individual copy at Bookstores and display boxes	.15 per word thereafter
\$1.25 Sample or back issue	DISPLAY ADS-write for ad sheet to BMR

OOPS!

The photograph of the Pentagon action we used last issue was taken by Batya Weinbaum, not Julie Nichol.

In the calendar, there were two errors on the January 22 item. #1, Jan 22 is the anniversary of the 1973 Supreme Court decision,

Roe v. Wade, which gave women the right to privacy in abortion; #2, Rosie, the woman from Texas who was the first to die from an illegal abortion after the Hyde amendment was passed, was named Rosie Jimenez, not Morales as we said.

cover: Poem by Chrystos: reprinted from *This Bridge Called My Back*, Persephone Press

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letters home to mama

Hard Questions

Sisters,

I found your fund raising letter while wading through the piles of paper that have accumulated on my desk and it has given me the impetus to make some delayed response to BMR.

First is a small check (a reflection on my economic situation) and a thank you for the service I think BMR provides to the women's movement. As an anti-imperialist woman, I deeply appreciate the struggles that BMR opens up in its pages. I may not agree with everything you say (and who does?) but I don't think we can build a successful women's movement without asking ourselves some hard questions about how imperialism works and how to destroy it. BMR does try to do that and it helps me feel that my struggles as a woman are deeply connected to forces and upheavals that extend far beyond "the women's community."

I have felt pretty critical about the racism/anti-semitism issues. I won't go into all the ifs, ands or buts because I can see from your letters pages and editorials that much of it has already been said. I am deeply concerned that the women's movement is moving to equalize anti-semitism and racism, not because I think anti semitism doesn't exist (obviously it does) but because it so obviously doesn't play the same role in keeping this system going. I'm also disturbed at the tendency to uncritically accept Israel as legitimate because the Jews deserve a homeland. We must be critical of a government that stands side by side with Somalia, Duarte, South Africa; that exists on the suffering and oppression of another nation of people. There is no justification for that. I noticed you reprinted the article from *Connexions* about immigrant women in Britain, but I think it would be more to the point to reprint "The Land of Milk & Honey," from the same issue. This article is a chronology of how Israel came to be, how it has been a part of British & US Imperialism throughout its history and what its existence has meant to the Palestinian people who were driven from

their land. These are facts that cannot be ignored and no amount of anti semitism or relating to our roots will make them go away.

I was also critical of the fact that in two issues about racism, I don't think you ever really got down to dealing with the situation of Black people in the U.S. The Brinks Expropriation could have provided an opportunity but instead, the issue focussed on how this will bring down repression on the women's community. Repression is something we have to deal with as a movement, but face it--most repression from Nyack will center on Black liberation forces and those who ally with them in a serious way. I



think the real question for the women's movement around this is why were these people doing this? Why have these Black people seen their situation as so desperate it can only be defined as war? If they are right, what does that mean that we should do about it? I'm sending this copy of a statement made by Assata Shakur a year ago because it speaks so concretely and clearly about what motivates the BLA to carry out actions like Nyack, why they say they are at war with America. You may well have seen this already, but I wanted to make sure. I think reprinting all or part of it would go a long way in clarifying what the significance and urgency of racism is in the US today. I think that at one point the New African Women's Organization was asking people not to reprint it

without their permission. (Assata sent it to them) but their address is in the back of the pamphlet and you can check with them.

I guess I could go on and on, but this was meant to be a note, not a letter. I hope the feedback helps. I feel these are crossroad times for many of us--certainly they are for me. Times get tougher, contradictions get sharper, we need to get rid of our excess baggage and get right to the material and spiritual hearts of the matter. It sure doesn't look easy.

In Sisterhood & Struggle,
Brenda Lee Carter
San Francisco, Cal.

Pissed Off

Dear Big Mama,

A few of the letters in the December 81' issue really pissed me off. To Mary from Massachusetts: who cares that a woman is on the Supreme Court! She supports all the positions of the men who rule this empire. Being a woman does not necessarily mean caring about women's struggles and needs. Look at Mayor Dianne Feinstein. She's patriarchal and upper class, and I miss Mayor Moscone.

To Elyria of Ohio who remarked, "If there is so much wrong with other women, why be a feminist." No trashing. No anger is more to the point. Is that what you want? Do you think that we should as a movement politely ignore racism, or ignore class differences within the feminist community, or ignore the lack of interest in the torture of "mental patients" and other prisoners? Women have been brainwashed over the years into believing many patriarchal lies, which give support to systems that totally oppress people. If the word "feminist" means anything, it means a woman who works to develop women's power and

honesty and responsibility.. What is there to celebrate at a festival of women if the women of color who have been unfairly treated do not get the opportunity to speak to those who have gathered about their experience? Women are in prison for being poor, for having dark skin. When women as a movement really start to confront and change these patriarchal values and confront white American privileges in ourselves, that's when I'll really celebrate...

You see, I'll not forget what it was like living through twenty shock treatments. I work at raising women's consciousness about psychiatric torture, but I wonder how long I'll need to wait for women to stop believing mental health professionals. They call our pain and madness a sickness, and poison us with drugs and shock, and condition us all to behave in their established idea of what is normal and stable and healthy. Mental health professionals, who have taught us to close our eyes and adapt to our oppression...

In struggle,
Rose

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hot briefs

Hold Your Nose

A campaign by organizations representing poor people succeeded in pushing Reagan to distribute to the poor a small portion of the millions of tons of surplus cheese that are beginning to rot in government warehouses.

Reagan used the distribution of the cheese to masquerade as a humanitarian who thought of giving the cheese away all by himself as a holiday gesture.

The cheese and other dairy surpluses are a small fraction of the millions of tons of food that agribusiness and the government withhold from the market and usually destroy to keep food prices high.

No Sanctuary

A diverse group of 100 clergy, community leaders and local San Francisco area activists presented 10,000 signatures to the Immigration and Naturalization Service (INS) demanding sanctuary for Salvador refugees.

Despite reports that many Salvadorans are tortured and sometimes killed when they are forced back to El Salvador, INS District Director Ilchert insists that such deportees are "economic refugees", and therefore not entitled to sanctuary in this country. The demonstrators argued that all Salvadoran immigrants, regardless of political philosophy, are political refugees.

"Classy" Housing

A tenants group from a working class neighborhood in downtown Manhattan, are involved in an intense struggle to protect their homes. The neighborhood (Chelsea) is the latest target of a "gentrification" program--where working class people are thrown out of their homes and the buildings are renovated to sell as condos or rent for higher payments. Community activists occupied one building and several rallies in support have called attention to the struggle.

Sick

A citizens group in Lancaster, WI, said Tuesday it will circulate petitions seeking the ouster of the circuit judge who called a 5-year old sexual assault victim an "unusually sexually promiscuous young lady."

Judge Reinecke made the remark a month ago in sentencing Ralph Snodgrass of Gays Mills, to 90 days in a work-release program for sexually assaulting the 5-year-old daughter of the woman with whom he was living.

He said he was sleeping and the girl climbed on top of him.

The judge said he was simply trying to show that the girl, not really knowing what she was doing, was the aggressor.

More Daycare

Recently released government statistics show a growing need for daycare, even as federal support for daycare programs is being cut back.

The Dept. of Labor reports that for the first time, half of all children under 18 have working mothers. The largest increase is among working mothers with children under six years of age. Their numbers are growing by about 200,000 a year. The largest proportion of such families are headed by divorced women.

Brown Lung

Cotton mill workers in Ala. are organizing the Ala. Brown Lung Association (BLA), an organization which has had much impact already in the state of N.C. In Ala., due to an industry-wide cover-up and a repressive state compensation system, nobody has ever won a worker's compensation award for brown lung.

Carole Spriggins, one of the BLA organizers, is a typical victim of this respiratory disease, caused by years of breathing the cotton dust in the mill. She is totally disabled, but is afraid to file for worker's comp because the company may fire her husband, whose salary is now supporting the large family. She says the BLA is working for compensation for victims, but also for safer working conditions.

Sambo's Bankrupt

The target of a national Black boycott, the Sambo's fast food chain, recently filed for bankruptcy.

The chain took its name from the racist children's tale, "Little Black Sambo", and refused to change it despite Black organizations' protests.

The NAACP led the boycott effort, which was particularly successful in New England. Sambo's had restaurants in 47 states.

Unveiling

Homa Nategh, Iranian historian, a former university professor, and a leading feminist has been arrested and imprisoned along with many other members of the Iranian Writers Association. She has condemned the compulsory veil and Khomeini's oppressive system in her articles. According to Khomeini's regime, she has committed two crimes: opposing him and being a feminist.

Frozen Memorial

The memory of homeless people who died from exposure and neglect was commemorated in an action in Lafayette Park in Washington, D.C. on Dec. 28.

Activists erected 539 crosses in the park, which is across the street from the White House, to draw attention to the effect of Reagan's policies on the poor. It is estimated that 900 homeless and poor people die every year from exposure.



In a demonstration of solidarity with the women of Europe who have marched for peace and nuclear disarmament, 50 San Diego women recently filed through two of the city's major shopping centers with shopping bags bearing the message 'No More War/Shoppers for Peace.'

-Tanja Winter/Guardian

Melt Down

An Arizona legislator suggests overcrowding at the new Perryville State Prison could be alleviated with a cooling system breakdown, allowing prisoners to suffocate in 115-degree temperatures.

The comment by Rep. Jane D. Hull, R-Phoenix, came during questioning of state prison chief Ellis MacDougal who appeared before the House Appropriations Committee to support his requested budget.

"Maybe the swamp coolers will break down," she said. "That might get rid of some of our prison population... I really believe if we made it harder on them, they wouldn't be there."

Human Sacrifice

After a nuclear war the U.S. government would have the aged act as guinea pigs to test radiation levels, according to a recent Dept. of Energy study.

The report suggests that people over 40 be sent out of the shelters first to sample contaminated food and water supplies, sparing the younger generations.

The reasoning behind the study is if the elderly absorb larger doses of radiation than the young, less harm will be done to the species as a whole. The conclusion is obvious--the lives of senior citizens are expendable.

hot briefs

Law Enforcer?

The undersheriff of Lincoln Co., CO, has been charged in connection with his alleged 1981 sexual involvement with a 14-year old girl.

Cecil Stone was charged with three counts of sexual assault on a child, three counts of second-degree sexual assault, and three counts of child abuse.

The charges were lodged at the request of the girl's parents. The girl is now 15, the age of consent in Colorado.

Stone has been suspended without pay.

Changing Times

The management of Northern California Kaiser Hospitals is out to break the union of striking optometrists, who went out on strike on Jan. 4. The eye doctors are fighting to maintain the 20 minute schedule allotted each patient although they charge that a thorough exam really requires 30 minutes.

The Kaiser administration has tried to force the doctors to give up these minimal scheduling rules that have existed for 10 years. But when it came to hiring non-union doctors during the strike, Kaiser sang a different tune, demanding "2 patients per hour", or 30 minute exams by the independent optometrists.

In The Name Of Science

Nassau County (NY) police officer Steven Jasser pleaded innocent to harassing an East Garden City woman in a series of phone calls.

He told her he was a clinical psychologist who wanted to research her sex life. Officials said they believe he may be responsible for a wave of similar calls on Long Island.

Jasser-- an eight-year police veteran, married and the father of a 2-yr-old --was arrested at a restaurant where he had arranged to meet the housewife.

He was released on his own recognizance after being charged with criminal impersonation and aggravated harassment. He was suspended from his job without pay.

Merry Xmas

Over 11,000 copper miners were laid off in December. For the workers in the company town of Silver Bell, AR, it was more than a layoff. The transnational ASARCO company kicked the people out of their homes. On Dec. 23, the company closed down operations at Silver Bell and gave workers with 15 years or less on the job 60 days to vacate company housing. Some 70 families will have to leave by the end of February. The layoffs are aimed in part at weakening the United Steel Workers union which represents the copper miners and which has a militant history.

Well Used TV

An anti-psychiatric group in Vermont put together a TV show on public television to educate people about the issues of constitutional rights for psychiatric inmates. The show focused on common situations where people have been forcibly taken to the state hospital for such "crimes" as going off prescribed medications. The members of the group have found that the show has helped them make contacts with present, former, and potential future incarcerated "patients". They are working on passing a bill to abolish involuntary hospitalization.

Longest Walkout

The longest nurses' strike in U.S. history could be settled soon if the Ashtabula General Hospital in Ohio just agreed not to retaliate against the nurses who began their walkout 17 months ago.

Strikers are anxiously awaiting a National Labor Relations Board hearing that will decide if the hospital's refusal to assure job security is an unfair labor practice under federal law. Should the NLRB decide in the union's favor the strike will effectively be settled.. If the NLRB supports the hospital, neither side foresees a settlement in the near future.



I dreamed I had a date with Reagan — and when I woke up — my Social Security card and my draft-age son were missing!

-Artist Unknown/Thursday's Child

It's Official

In a recent statement released to the media on official stationery, Cal. State Sen. John Schmitz charged that his recent public hearings on abortion were "infested by imported lesbians, a sea of hard, Jewish and arguably female faces and murderous marauders of the pro-abortion encampment."

Schmitz responded to criticism by stating that "I would wear it as a badge of honor if I get stripped of my chairmanship for this issue." Schmitz's press release was entitled "Senator Schmitz and his committee survive the attack of the bullfies."

Fruits Of Sterility

EDB, a deadly pesticide set to go into use later this year is thought to cause cancer and sterility. Used in combatting Mediterranean fruit flies, it is sprayed on the produce after the harvest.

Some 100,000 workers will be exposed to EDB next summer and fall. But OSHA has declined to issue emergency regulations covering the pesticide, preferring to proceed as it does in normal cases. It generally takes one to two years for chemicals to be regulated.

Sunni-Ali Out

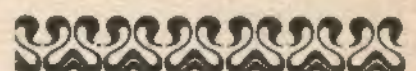
Jailed Black activist Fulianni Sunni-Ali was released last week, pending a second appearance before a federal grand jury investigating the Brinks armed robbery case.

Astute legal maneuvers by defense lawyers forced government prosecutors to drop their attempt to prevent Chokwe Lumumba from acting as attorney for Sunni-Ali, (Lumumba is the minister of information of the Republic of New Afrika--a group labeled "terrorist" by the prosecution). Sunni-Ali had been jailed Dec. 7 for refusing to cooperate with the grand jury, in her words, "until my rights are respected and I am allowed to have an attorney of my choice."



Credits

Resources for this month's Hot Briefs include: *Madness Network News*, *The Guardian*, *Workers World*, *People's World*, *The Denver Post*, *The Rocky Mountain News*, and *The Media Report to Women*. They were compiled by Lori and Liz.



struggle

Judaism: A Double Edged Dilemma

violence began in 1096 with the First Crusade undertaken to wrest the 'Holy Land' from the Moslems and Jews. From January to July of 1096 the 'crusading' mobs of knights, nobles, monks, and peasants killed 10,000 Jews in France and Germany. This was from 1/3 to 1/4 of the Jewish population of these countries. There was a Second Crusade in the 1140's and a Third Crusade in the 1190's. It became customary to start a Crusade by killing Jews and cancelling all debts to Jewish moneylenders. Something they never taught me in Catholic grade school.

"Other sorts of things sparked anti-semitic prejudice to violence. From 1347 to 1350, when the bubonic plague spread over Europe until one third of the population was dead, Christians seized on the obsession that Jews had intentionally spread the plague by poisoning wells. Jews were tried on this charge even in towns where there was no plague. Poland reported killing 10,000 Jews on this account. In Germany, in Erfurt, Mainz, and Breslin alone over 10,000 Jews were killed. In 1389 in Prague, after an imagined insult to the Christian 'host', 3,000 Jews were killed, their synagogue burned and the Torah destroyed. The Jews were also frequently accused of ritual murder of Christians, particularly children. These particular examples are incidents for which there are hard statistics available. I know of no standard, agreed upon estimate of Jews slaughtered in Medieval Europe. There are books and books filled with the extreme anti-semitic atrocities of this period. For all we know it may be the case that one third of European Jewry was murdered in the Middle Ages. But numbers don't even begin to tell the whole story, a story full of legal restrictions, expulsion from countries, unjust imprisonments, manipulation by self-serving rulers, prejudicial taxation, confiscation of resources, forced baptisms, constant contempt and abuse from the majority of Christians.

"With the Renaissance, anti-semitic violence abated greatly but anti-semitism remained, always susceptible to be made more active whenever a scapegoat was wanted. After the French revolution, Jews began to fare better. The anti-semitic writers popped up. Anti-semitism has never died out. Nazi anti-semitism was not an aberration in European history. The one original part of Hitler's plan was the intent to eliminate the Jews as a people."

I said I feel a lot of conflict over my being Jewish. I feel for the Palestinian people. I don't think peace is possible in Israel, because it is a holy land to Moslems, Christians and Jews. The leaders in Israel are becoming more and more militaristic and aggressive. The idea that the Bible gave

the land of Israel to the Jewish people and therefore it is alright to take it from those who live on that land, is unjustifiable. And yet I wish there was some way, some how to have a Jewish homeland.

In Sunday school we read *The Pathways Through The Bible*. It explained the tales of the Old Testament. I remember the story that God told the Jewish people that the land of Canaan was overflowing with milk and honey, and that he (the God) was giving it to them. He would go with them to battle to take Canaan. Yes, Canaan was overflowing with milk and honey and people. The peaceful, Goddess worshipping pagans weren't ready to do battle. They were wiped out. Many of the stories talked about how bad the idol worshippers were and how those who really loved God would destroy these evil idols. All that idol smashing that God was so proud of, was the destruction of religious images which threatened the power of these one male God conquerors. Taking a look at



these things I had accepted so matter of factly when I lived at home, was a rude awakening for me. I realized that the origins of Judaism are very connected to the origins of patriarchy. It also showed me that all patriarchal religions are founded on cruelty and are abusive to women. The problem about expressing conflicts like these is that someone is probably going to accuse me of being anti-semitic, but, let's face it, all of Western Civilization is built on war and conquest and brutality. I do not forget that the Catholic Church has killed far more people than the Nazis did. It's unfathomable to me how many people the Catholic Church tortured and killed in the name of its God.

The community I grew up in was mostly all Jewish. There probably wasn't one Gentile family for blocks. I can appre-

ciate my parents' fear of Gentile people. They were still trying to recover from the shock of learning about the death camps. My mother was the boss in my family, except that my grandma lived with us and has a very forceful way about her. The two of them struggled a lot while my Dad kept out of it. It was usually about Grandma making some comment about the house needing to be cleaned. Our house was actually too clean and my mother was always exhausted. My older brother had much more power around the house than my Dad. Mom and Grandma treated him like he was a king. He was horribly mean to me, but my younger brother and I were always close.

In my parents' circle of friends all of the women were powerful. I remember hearing in sixth grade that girls become mothers and teachers and nurses, while boys become doctors and firemen and lawyers. I just didn't believe that could happen. I think my cultural background gave me a lot of ways to see myself as a powerful person. The other aspect of Jewish culture that I love is some intangible that my Grandma symbolizes to me.

I was Grandma's "good girl", so naturally I observed all the Jewish holidays, fasted on Yom Kippur, observed the Passover, and kept kosher (more or less, less as the meat prices got higher). Grandma used to "bench lit", that is, light the Sabbath candles, every Friday night. She would wave her hands three times around the old candlesticks and sing the Shema as if it were the most precious prayer in the world. The candlesticks are mine now. She gave them to me after my mother died. The only time I ever say the Shema now is when I explain to someone what it means in English. This sacred chant, "Here, oh, Israel, the Lord our God, the Lord is one. Praise be his name whose glorious kingdom is forever and ever," makes me feel ripped off and angry. When I think of the thousands of times I said it from the bottom of my heart... That strict idea of one male God infuriates me, one controlling God! I think we are all divine. In fact, the religion of Judaism makes me angry. The only Jewish religious service I've been to in years was my Mother's funeral. The sermon the rabbi gave was all about how she was such a God-fearing woman. I wanted to tell him to shut up. After he was through I asked him if I could go over to the coffin and kiss the roses on my mother's casket. (Jews keep the casket closed.) He said, "no," but I ignored him and went over to my mother's beautiful oak coffin to say farewell, before her earthly body was lowered into the ground. The rabbi came to the

MORE ON PAGE 20

movement

Anti-Semitism In Women's Movement

Women Against Imperialism

Recently, there has been much discussion in the women's movement and the women's press all over the country about anti-semitism. We are an organization of anti-imperialist women; many of us are Jewish. We are very

premacist terror designed to ensure the power and privilege of all white people. This is why bitterly poor and oppressed white people from all over the world--Jews, Italians, Irish, Poles--could come to America and "make it" within two or three generations, while Black and other

Thousands of Jews are joining anti-busing organizations like BUS-STOP, or voting for Reagan because of his support for Israel. On the far right, the JDL is patrolling Jewish neighborhoods against Black youth with guard dogs and guns. Progressive Jews who oppose these developments can take our place in the struggle for liberation not by pretending we are third world people, but by taking an active stand against white supremacy.

In the women's movement, equating anti-semitism with white supremacy has led in practice to putting more energy into the issue of Jewish oppression than into the much more basic question of support for TW liberation struggles. Look at the number of conferences, meetings and articles being focussed on

be my priority, because its not a women's issue." If we recognize that we as white women are part of a nation that is colonizing people in the US and around the world, then how can we say its not our responsibility to act?

OPPOSE ZIONISM: SOLIDARITY WITH PALESTINE

Progressive Jewish women and the women's movement as a whole must take a stand on the question of Palestine and Israel. We can't cop out by saying it's just too confusing. The issue must be taken head on, without allowing charges of anti-semitism to cloud our view of what Zionism is really about.

Zionist "Israel" was carved in blood from the homeland of the Palestinian people, who were displaced in the millions through a process of terror and genocide. Since the beginning of the Israeli colonization, the Palestinian people have fought to regain their land and destiny as a nation. The Zionist state of Israel could not exist without the backing of US imperialism, which has built Israel into a bastion of white supremacy throughout the world. The Jewish settlers in Israel play the same role as whites in South Africa. Israel gives military aid to South Africa and the fascist junta in Guatemala; it supported the Somoza regime in Nicaragua, the puppet regime in South Viet Nam, and supports Pinochet's rule in Chile. This situation cannot be brushed off by blaming the right wing policies of Israeli Prime Minister Begin. It is not the particular administration that is in question, but the basic right of Israel to exist. As long as Israel's right to exist is accepted, so is the colonization and genocide of the Palestinian people.

Many Jewish women and other leftists hold the view that Zionism can be humanized, that "the Israelis and Palestinians just need to work out their problems." This view ignores the reality that the Palestinians have the only legitimate claim to the land and that the Israelis invaded

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zionism & racism

disturbed at the growing tendency to use the issue of anti-semitism to justify Zionism and the colonization of the Palestinian people. We disagree with the way the oppression of Jews in America with the oppression of Black, Puerto Rican, Chicano-Mexicano and Native American peoples. We want to address these issues because we think the women's movement must take a stand in solidarity with the Palestinian revolution and with the national liberation struggles of colonized third world people inside the United States.

Today anti-semitism is growing along with the rise of the right. During the 1940's, genocide was committed against 6 million Jews. As European fascism systematically carried out one of the worst crimes in history, most of the world watched, silent and inactive. These facts are abhorrent and very real--but we feel that the conclusions many people are drawing from these experiences are wrong and dangerous.

There is a growing tendency in the women's movement to say that Jewish women are "Third World" or at least not white. This ignores the fact that Jewish people in America, despite anti-semitism, are part of a white supremacist social order that holds down Black, Chicano-Mexicano, Native American and Puerto Rican peoples. The basis of American society is that the US, like South Africa, is a white settler colony, founded on genocide and theft of Native American and Mexican land and on the forced labor of Black people in the South. From the beginning, colonized third world peoples have been subject to a system of laws, police, prisons, education, health, and white su-

colonized people who have been here for hundreds of years are held perpetually at the very bottom.

Today we are seeing an upsurge in white supremacy. The US's worldwide empire is in crisis, having lost power and resources from Iran and Zimbabwe. The US imperialist strategy is to force third world people to bear the brunt of the crisis, which translates into astronomical rates of unemployment, infant mortality and so on in third world communities. This white supremacist strategy is being enthusiastically supported by large sectors of the white population, which is why we see mass reactionary movements around issues like crime, the death penalty and tax revolts. When colonized people resist, the police, the Klan, and the law and order movement are there to keep them in their place. This is why colonized people are being put in concentration camps (prisons); why revolutionary leaders of the Puerto Rican, Chicano-Mexicano, and Black liberation movements are being interned through Grand Juries; why 2000 third world people were murdered by the police in the last five years; why Black peoples' homes are shot into and their children murdered by the Klan. The goal is to contain the development of national liberation movements struggling for independence, socialism, and human rights--the strategy is genocide. For Jews and for all of us who know that genocide is not just a word, it is critical to recognize that it is colonized people not Jews who face genocide in the US today.

America's general shift to the right is also showing up in the Jewish community, despite a tradition of leftism.



anti-semitism compared to what has been done on the issues of killer cops, the Klan, or support for Puerto Rican or Black POW's. Very often women say, "those issues can't

more letters home

MA Woman Responds About Anti-Semitism

Dear the Women of Big Mama Rag,

I am a Jewish woman involved in the feminist and gay/lesbian movements. Currently I am a member of the Boston chapter of the New Jewish Agenda, a group formed about a year ago which is (to quote from its statement of purpose): "committed to Jewish peoplehood and to fostering a progressive voice within the organized Jewish community, American society, and among our people in Israel and the Diaspora." As a member of the local Feminist Task Force, I am writing in response to your articles and letters on anti-Semitism and racism.

I was very pleased to see the articles on racism and anti-Semitism in the November issue of the newspaper, and equally pleased to see that this forum continued in the December issue. However, I must disagree strongly with the letter from Sandy Katz, Shelly Kushner, and Louise Brotsky.

I agree with you that Jews in the United States do not today face the same magnitude of oppression that people of color do. For most Jews in the United States there is not a question of economic, physical and cultural survival, as there is for people of color. I would like to point out, however, that contrary to the stereotype, not all Jews in the United States are well off, especially older people.

Anti-Semitism, in this country, is generally not as strong and violent as other forms of racism. It does exist, nonetheless, and anti-Semitism has a long history in this country, as it does in any other country with a Christian foundation. I think because of the history of Jewish people, any manifestation of it has to be watched carefully and fought. That means within the feminist movement as well. I do not by any means mean to suggest that anything like the Holocaust is about to happen in the United States--far from it! But because of it, we have to be wary of any sign of anti-Semitism, because we know just how far it can go. That's why I've been heartened to see articles discussing anti-Semitism in the

feminist movement. Anti-Semitism, like other forms of racism, does exist within the feminist movement because the women in the movement grew up in this society. I think it is important to fight all forms of racism, and not to establish a hierarchy of oppression--how can you say that one form is worse than another?

However, I must disagree with you about the Israel and Zionism. While I criticize many actions of the Israeli government, such as the settlements in the West Bank, the dynamiting of houses belonging to "suspected terrorists" who may be nothing more than school children throwing rocks at policemen, the closing of Bir Zeit University in the West Bank, the racism within Israeli society, the discrimination suffered by Jews from Arab countries, Prime Minister Begin's unwillingness to try for peace and instead relying exclusively on military might to maintain the security of Israel, etc. The list is long. Nonetheless, I adamantly refuse to accept the indictment of Israel as a "settler colonial state" and I refuse to accept the equation of Zionism with racism. The national liberation movement of no other group of people is equated with racism and no other state, however corrupt, imperialist, or authoritarian, is denied the right to

exist. (I support the creation of a Palestinian state in the West Bank and the Gaza Strip, as demanded by the recent Saudi peace plan).

While harsh criticism can be made of the Israeli government treatment of Palestinians, of its refusal even to consider the creation of a separate Palestinian state, etc., I do not think Israel's actions towards the Palestinians can be compared to the Nazi treatment of the Jews. Israel is not trying to exterminate the Palestinians. I think it is an insult to those whom the Nazis killed to compare the actions of a Jewish state to the actions of Germany.

You say that in order to fight anti-Semitism, we should "fight against white supremacy and ally ourselves with forces who actively oppose racism and fascism." I couldn't agree with you more, but I think we ought to be very careful to inspect their record on anti-Semitism and their view of Israel. The Left has not always been terribly eager to support Jews. The current government of Poland (the military junta) is currently blaming the Jews for the Solidarity movement. This is despite the fact that there remain only six to twelve thousand Jews in all of Poland.

I have been pleased to see

that women in the feminist movement are skeptical about many Leftist positions on women. Don't you think we should be equally skeptical about incorporating this particular Leftist belief (anti-Zionism) into the feminist movement? It seems to me Robin Morgan had a good idea when she turned her back on the Left in her essay "Goodbye to All That."

Thank you,
Rebecca Lesses
Cambridge, MA

Collective note to Rebecca,
We agree that feminists should not accept any "leftist", or feminist for that matter, ideology uncritically. (Although in the letter, we assume you mean the "male left" because we on BMR consider ourselves and the paper leftist. However, neither BMR nor any but a very few "pro-Soviet Union forever" type papers equate the military junta in Poland as representing leftist progress there. Feminists and Leftist papers have almost without exception supported Solidarity, and opposed the junta.

IL Women Write

Dear Big Mama Rag,

We are a group of five Jewish Lesbians from Chicago who have been meeting for over a year to discuss the meaning of being Jewish in our lives. We are directing the following comments to Sandy, Shelly and Louise in response to their letter concerning Zionism/Racism in the December, 1981 issue of your paper.

Your letter says, "We can't be off bemoaning our Jewish oppression and equating ourselves with third world people." We do not equate or compare our oppression with the oppression of any other race of people. What upsets us is that you have placed us on a "scale of who is most oppressed" and imply that Jews are so low on the scale that our oppression is not to be taken seriously. It is true our oppressions are different and these differences must be acknowledged and respected. That does not mean that Jewish oppression is not real and should not be taken seriously as any other form of racism. If we continue fighting about who is most op-

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more letters home

Chicago Women Continued

pressed, we are playing right into the hands of our oppressors.

This concept came clear to us when, during a discussion, one of us asked whether the Jews of Europe could have avoided the Holocaust if they had been more vigilant in their own behalf. Another one said that regardless, the Jews could never have been successful against the organized military might of the Germans. This would seem very likely, but the whole point of discussing all oppressions together is that oppressed peoples are oppressed because they lack power. If the Jews of Europe could have allied with other oppressed groups, they might have been able to avoid much of the destruction. (Indeed, the fate of the Jews in the various different European countries varied directly with the willingness of the local population to work to resist the German plans for genocide.) If all

American oppressed groups, out of their self-interest and common concerns, can ally to work against all oppression (without spending energy on deciding which oppression rates or doesn't), all of us will be able to create change.

The answer your letter suggests for dealing with anti-Semitism is that Jews should focus on fighting the oppression of all other oppressed people to the exclusion of our own. We believe that it is essential to acknowledge that anti-Semitism exists--separate from any other form of racism. And if we negate the importance of anti-Semitism, we will never learn the skills of resistance necessary for our survival.

A genuine appreciation of other people's oppressions can only come from a deep and full understanding of our own. A true coalition among oppressed people can only function when each member understands her own distinct oppression, and then the coalition can work for the survival of all of its' members. Emotional

Anti-Semitism And Zionism

connection and self-interest are much more dependable than political theory.

Anti-Semitism exists today and is definitely a form of racism. Out of the five of us, two of our fathers remember frequent beatings for being Jews; one of us is currently losing her job as a result of anti-Semitism; two of our families were denied housing in Detroit; one of our grandfathers was the first Jew to walk in the front door of a prominent resort in the Pocomos, looking for work as a baker, after encountering a sign which read, "No Dogs or Jews." And when we as children asked our grandparents why they came here to America, where they encountered so much pain, they told us about the massacres in Eastern Europe, ("What do you think, we won a lottery?!!") Perhaps today in San Francisco at whatever jobs you are lucky enough to have, you are not experiencing anti-Semitism. But move to Chile or Argentina, where Jews imprisoned for working in leftist struggles receive exceptionally cruel treatment because they are Jews, and then tell us that we are not oppressed and that we in the U.S. have nothing to fear.

Further, many Jews are poor, and while many are not, the real money and power in this country is not Jewish. The myth of Jews having great wealth and power is one of the older anti-Semitic myths. In your letter it appears that you use this myth to invalidate our oppression.

As regards questions of Zionism...It was never the intent of the majority of the Jews in Palestine to push the Arabs out. When the U.N. in 1947 proposed a state made up

of mainly Jewish and Arab enclaves, it was Arabs who forced the issue by invading and upending the plan. While some of us (and many Israelis) do not agree with the policies of the current administration in Israel, we do believe in the right of the Jews to have a national homeland and to continue to live in the desert they have transformed to farmland. There are problems with the conduct of every government. These problems should be dealt with (just as we as Americans need to object to the activities that the U.S. government engages in in our names.) But these problems are not a reason to destroy any nation. The demand that Israel act in a way no other nation is expected to act is anti-Semitic in itself. The fact that the world community isolates Israel to the point that it is forced to turn to South Africa for support only demonstrates how confused the expectations are. The whites came to South Africa for economic exploitation, taking over a rich land from its rightful owners. The Jews came to Israel, the land of their historic origins, because they had no place else to go. Israel was a barren, resourceless area whose appeal was certainly not economic. Many of the people in Israel came from Arab lands that they were forced out of.

For these reasons alone it is intolerable to suggest that Zionism comes from racist/imperialist intentions. The real issue here is not whether Zionism is racism but rather why do we still question whether or not anti-Semitism is racism?! The historical facts are that every generation for over 2,000 YEARS, somewhere in the world, Jews have been killed because they were Jews. We are not just talking about the Holocaust of the 1940's, we are not just talking about the pogroms of the 1920's, nor about Chile and Argentina of the 1980's. You owe it to yourselves to open your eyes to the oppression of your own people and find out about one of the earliest ghettos the world has ever known. The Jews of today should be thousands of years past this question.

Yours...and ours,
Donna Mandel, Fran Kipnis,
Kaye Grossman, and Susan Korn
Chicago, IL

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Taking A Stand Against The Grand Jury

Eve Rosahn

The U.S. government "anti-terrorists" campaign suffered a major set-back with my release from jail on Dec. 31, 1981. I had been jailed for more than two months, and in isolation for almost all of

struggle

that time, on phony charges of "criminal facilitation" stemming from the attempted expropriation of a Brinks truck in Nyack, N.Y. on Oct. 20, 1981 and for refusing to collaborate with the grand jury attacks on the Black liberation struggles and the anti-imperialism movement.

I had been railroaded through contempt proceedings in a secret hearing and denied the right to a lawyer. The government was forced to release me on bail when we exposed the political nature of the grand jury.

Repression is heightening in this period because the U.S. is facing growing and winning struggles for national liberation in every corner of the world. The attacks on me are aimed at intimidating progressive and anti-imperialist people like myself away from doing political work in support of Black liberation and particularly to frighten those who support the Black Liberation Army and the right of all oppressed peoples to wage arm struggle for liberation. That's the framework for the attacks on me.

I have been an anti-imperialist activist for 13 years, part of the anti-war movement, the anti-imperialist women's movement and one of the Anti-Springbok 5 who fights in solidarity with the liberation of Azania (South Africa) and as a plaintiff in Clark et al. a \$100 million law suit holding Nixon, the FBI and others responsible for COINTELPRO, the secret counter insurgency war program designed to destroy the Black liberation struggle and all progressive movements.

In this period the government has turned to one of the most insidious weapons in its counter insurgency arsenal, the grand jury. The grand jury has been used against the anti-war movement, the women's movement and the

Native American, the Chicano Mexicano and the Puerto Rican independence movements and is now being wielded against the Black liberation struggles and white anti-imperialists who ally with it.

There has been a sharp struggle for years in the women's movement about our relationship to the State. Years ago women like Jill Raymond, Terry Turgeon, Ellen Grusse and others offered models by taking a clear principled stand of non-collaboration with FBI and grand jury attacks. They were admired and defended by women at the same time as the U.S. government was projecting agents like Jane Alpert as legitimate "feminists".

In 1982 those struggles are reemerging as the U.S. government attacks white anti-imperialist freedom-fighters like Judy Clark and David Gilbert as well as public political activists like myself as "terrorists" while they are again projecting Alpert as a leader of the women's movement. At a time when women are confronting heightened violence and degradation in our lives, imperialism is offering white women the Family Protection Act, the opportunity to "strengthen the American family" by uniting with our own oppressors and join the Klan and the police. In its drive toward fascism, imperialism is trying to unite white working class women into the white supremacist off-fenses against Third World peoples. These are the very issues that have faced the

women's movement for 15 years. To ally with our enemy or to follow the leadership of the national liberation struggles who are overturning centuries of oppression and transforming the lives of women in the process.

It is critical that all of those who are fighting for human rights and liberation fight against the government's attacks on me. My stand of non-collaboration and resistance is the stand against the attempt to "criminalize" an entire movement, to intimidate people who support the right of oppressed people to wage wars for national liber-

ation.

I can be reached through the Coalition To Defend The Oct. 20 Freedom Fighters, P. O. Box 254, Stuyvestant Station, New York, NY 10009

You can contact other freedom fighters:

Judy Clark, Kathy Boudin and David Gilbert can be written to at: Woodbourne Correctional Facility, Pouch 1, Woodbourne, NY 12788

Samuel Solomon Brown, West Chester County Medical Center Prison Ward 29, Valhalla, NY 10594

Nathaniel Burns (Sekou Odinga), A31 Kings County Hospital, Brooklyn, NY



-Arm The Spirit

No Asylum For Haitian Refugees In U.S.A.

Lori Bradford

The lives of an estimated 2700 imprisoned Haitian refugees who have entered the United States seeking political asylum have finally come into public focus. There is an ever growing coalition demanding the release of all Haitian refugees from concentration camp conditions and continued captivity, both in the United States and Puerto Rico.

In addition to the majority of the Haitian refugees held in barbed wire fence

concentration camps, on October 31, 1981 sixty-nine Haitian women were sent from Miami to Alderson Federal Women's Prison in West Virginia. No one knows how long they will be there or why. Ranging in age from 18 to 55, the women are being held in an "honor" cottage, being kept separate from the rest of the population. There are about ten women who may be pregnant.

Extreme poverty and the Nazi-like policies of the Duvalier regime in Haiti has been the force behind this

flight, a force the Reagan Administration finds political to support.

The Reagan Administration cannot give political asylum to the Haitian refugees because that would be an admission that it was not safe for the Haitians to return to Haiti and that American support of the repressive Duvalier regime was a mistake. Many question, as the the US also supports other repressive regimes in Chile, Argentina and El

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movement

All Feminists Pay The Price When Our

Bobbe Ross

(Collective Note: Information for this article from: "Playboy Funding In The Women's Community: Who's Getting Ripped Off?", ed. by Carla Kaplan in Black Maria, Vol. 4 No. 2, P. O. Box 25187, Chicago, IL 60626; Feminists in Alternative Business, press release, spring, 1981 (same address as Black Maria); "To Respectability and Back:

stood and approved of. A Board of Directors, with accredited people heading the list, credited with college degrees, social position and business interests; a director who measured up with schooling and degrees, and paid staffers usually had to have some credentials, schooling and/or experience that was recognized as okay.

The goals of the group had to be expressed in such a

cooperated with Sheriff and jail officials. They bucked the officials at times, but for the most part, toed the line. In time, the group received LEAA funding (Law Enforcement Assistance Administration), and paid staffers were hired as social workers. The paid staffers were Black women who were going to a community college for their 2-year certificate and were paid through CETA. Record taking was escalated, and paper work was of prime importance. LEAA had to have records made available to justify the grant.

Friction between board members, director, volunteers and staffers became an ongoing situation. The goals of

now you can use the government's money while all the time opposing the government. The dangers of keeping files available to the government (whether it be federal or state--it's the same) and giving them information that should not be in their hands, and also making them look good in that they are helping grass roots projects change the social scene, is not helping the project. The argument was that no one trusted the government, but the government had the money.

In my own situation with Prison Service, the government money reinforced the hierarchical structure, gave the board and the director power, but cut out the workers' input. When the going was rough, the goals of the group changed, and funding became all important. Of course, the group was not "political", but whatever they did had political significance, especially to the prisoners. In our case, the government didn't have to do anything, it was co-opting the goals and the liberals did the rest.

Foundations were close in the running of giving grants. Many of these foundations, like the Ford or Rockefeller Foundations, started with wealthy families setting up foundations to make themselves more respectable, and incidentally, to get huge tax write-offs. All these boys that head the foundations have a definite "in" with the heads of the U.S. government. None of these families could have gotten such large bundles of money except through the exploitation of their workers over a period of many years. That all sounds like rhetoric, but it is a honey of a truth.

As an example, presently the Coors Foundation in Colorado is funding things through ads and endorsements in the Chicano community, while all the time, it has kept Chicano people in lower paying jobs at its plants. Coors has been boycotted for years, starting with their hawkish attitude during the Vietnam war and more recently, for their hiring practices: discriminating against people of color, homosexuals, use of lie detectors and ignoring seniority.

Coors has succeeded in

funding for projects

A Ten-Year View of the Anti-Rape Movement", by Anne Pride, published in Fight Back! Feminist Resistance to Male Violence, ed. by Frederique Delacoste and Felice Newman, Cleis Press, P. O. Box 8281, Minneapolis, MN 55408; and "Playboy's Strange Playmates," Ann Marie Lipinski, Chicago Tribune, 3-30-81.)

During the 1970's, one of the most talked about subjects I heard was whether groups that were working for social change should take government money. The only alternatives were foundation money, church money or going directly to the people and asking for contributions.

The government money ranged from the federal through to city funds. In order to qualify for any sort of government money, a group had to consider the funding agency's requirements, which weren't necessarily the requirements the individual groups wanted. Many groups--social agencies, social reform programs and political groups--needed funds desperately in order to continue to exist, or in fact, be born. It was no easy thing to get grants, but if you knew what agency or foundation had funds available and what the requirements were, you could find someone who knew how to phrase the request so that somehow your group might be in the running. The agencies and foundations had everyone under their thumb, and a new profession was started, that of grant writing.

The structure of the group requesting the grant had to measure up to the usual hierarchical structure that government and foundations under-

way that it was palatable to the funding agencies. Proposals had to be detailed on how to achieve these goals and a time element had to be written in. If the grant was

given, then the director and/or board had to constantly be looking towards the next funding deadline, either to prolong their program or to adapt to new needs.

I worked with the Prison Service Committee in Camden, NJ in the '70's. The group never had any political position other than jails are inhumane and that minority people made up the jail population because we live in a racist society.

The group was funded provisionally by the American Friends Service Committee with small donations from several churches. The directors of Prison Service had been liberals, with college degrees, and the board was composed of "Heads of" probation, Social Services, United Way, etc., and merchants and some concerned community people. They all



-Kim Womantree/Big Mama Rag

all those people differed. Some of us were political and were working for more open political change; some were trying to hold on to their jobs (Camden has a high unemployment rate); some just wanted the group to continue without making waves.

The jail got its own funding from LEAA for their own social services program, and Prison Service was out of a job. When the funding ran out, the group tried to get more LEAA money, but since the jail was doing the same thing, Prison Service had to write a new proposal. From their original goal of helping prisoners, they changed to wanting to help victims of crime. They were refused by LEAA and the State of New Jersey, and the group went out of existence.

Politically conscious groups talked endlessly on

movement

Purse Strings Are Pulled By Playboy

union busting, and has a long history of financially supporting right wing groups. The big boss, Joe, is a friend of Reagan, and recently he and their friend, Jerry Falwell (Moral Majority) has been raising funds for the needy president.

Church funding is just as

Playboy Enterprises International publishes under 5 names: Seaview, Wideview, Wyden, Playboy Enterprises International (P.E.I.) and Playboy Press

Testament of Youth, Testament of Friendship, and Testament of Experience - a trilogy by Vera Brittain, British feminist of the early 20th century published by Wideview

Father's Day: A True Story of Incest by Katherine Brady published by Seaview

The Coming Matriarch: How and Why Women Will Take Social, Economic and Political Power by Elizabeth Nickles and Laura Ashraft, published by Seaview

hazardous. In Pittsburg the Catholic church gives grants to grass roots organizations, but only if they sign a statement saying that they will never, under any circumstances make a referral for an abortion. The Quakers push for non-violence, which places us back on Square 1 when it comes to self-defense. Other churches may support "reproductive choices" but will not speak out on sterilization of people of color and many "love" the homosexual but feel the "act" is despicable, and are willing to counsel to change but want us out, out and away.

When feminists have organized projects and shown skill what better way for this patriarchal society to control us but through the purse strings. Men have been doing that for years in the nuclear family, now that control has been extended.

Feminists have raised issues and projects have arisen such as the anti-rape movement and the rape crisis centers, the battered women's movement and the safe houses, government and foundation grants are made available and

in the end, who profits? Feminist theory and practices are pushed out as well as the feminists themselves and the women who should benefit, the raped or battered woman is treated in an institutionalized way.

Rape centers were established by feminists coming from many political bases, with the help of LEAA and foundations like Playboy they have been "legitimized" into the law enforcement areas and they have conformed to the established society. Where once they were based on the feminist movement questioning the authority and rights of men to treat us as disposable possessions, the programs have been turned into professional services administered by the pigs and middle-class counselors with degrees, not for the benefit of the women but as a controlling measure to pacify an element of our society.

Anne Pride, director of Pittsburgh Action Against Rape, has recently lost a case in which the right to legal confidentiality of the rape victim/rape counselor relationship has been denied. The Pennsylvania State Supreme Court ruling allows the courts, on behalf of defense attorneys, to view rape counselor's notes of conversations with their clients to look for "inconsistencies" or "evidence" of "consent" to sexual intercourse. Fucked over again.

The battered women's movement that produced safe houses has gone through the same evolution, they have been funded by government, business foundations and church and they are being closed down all over the country, some are being resurrected to provide services to men as well as women and children. Where once the action was to take care of women and children, now the services are extended to those who batter and commit incest.

Playboy has been championing itself as a crusader and help-mate of the women's movement by funding many women's groups, including feminist groups and groups that identify themselves as Negro women. If you had been in Chicago on Saturday, Oct. 20, 1979 you could have (for \$50

per person) gone to the Playboy mansion and had an evening of cocktails, dinner, disco dancing and swimming, all in support of a woman's right to choose-proceeds to go to the National Abortion Rights Action League and the Illinois Pro-Choice Alliance.

Playboy Foundation, since 1965 has "provided extensive support for groups striving to advance human rights and freedom. Its priorities are to assist organizations concerned with reproductive freedom, women's rights, drug-law reform, sex-law reform, government surveillance police spying, capital punishment and the first amendment freedoms".

In 1979 the National Coalition Against Sexual Assault held its first conference, General Mills (who had been boycotted) and Playboy were two of the many corporations or foundations who were asked to donate funds for the conference. They were the only ones that responded, Mills gave \$1000 and Playboy donated printing and postage for the conference brochure, \$135. Some women pulled out of the conference and out of the coalition. Playboy foundation gives grants and information from the foundation. It has been disclosed that it has funded such groups as: rape crises centers, women's self-help groups, NOW, women's prison organizations, women's legal and research groups, women's credit unions, women's theatre and art groups, women's magazines and the Ms. Foundation, the grant giving arm of Ms. Magazine. Margaret Standish, the executive director of the Playboy Foundation has been quoted as saying "Playboy's support of women's projects has probably promoted a debate inside every women's group that's ever taken our money." I bet it has and provoked and promoted divisions and split groups.

Playboy typifies the exploitation of women. The images on their pages show us as sub-human beings, to be used, posed: wet lipped, wet cunt, large breasted-exposed. With sub-humans you can do anything--sub-humans don't feel like "regular" human beings. The same line was used regar-

ding Black people years ago-"They don't feel like us (Whites)." It was a good line then to use to ease white peoples conscience when they sold and separated slave families or given the worst jobs in society for little pay. Playboy's humanitarian line and concern for women's

Playboy Foundation has contributed to:

- National Abortion Rights Action League
- Illinois Pro-Choice Alliance
- COYOTE (Call Off Your tired Ethics)
- Joann Little Defense Fund
- Religious Coalition for Abortion Rights
- Women in Jails and Prisons
- ACLU Reproductive Freedom Project
- Catholics For a Free Choice
- Chicagoland Women's Credit Union
- Women's Labor History Film Project
- Center For Women's Policy Studies
- National Assoc. for the Repeal of Abortion Laws
- National Women's Political Caucus
- NOW ERA Ratification Project
- New England Women's Symphony
- National Council of Negro Women
- Day Care Crisis Council of Chicago
- Sexual Information and Education Counsel of the U.S.
- National Gay Task Force
- Community Action for Legal Services (Litigation for Battered Women)
- Wider Opportunities for Women
- NOW Legal Defense Fund
- Women's Action Alliance
- National Institute for Working Women
- Federation of Women Lawyer's Judicial Screening Panel
- Ms Foundation for Women/Pro Choice Project
- National Abortion Federation
- Gay Rights Advocates
- ACLU Women's Rights Project
- ACLU Campaign for Choice
- Karen Silkwood Fund

rights thrills me no end, while all the time objectifying us denies their words. Publicly treating women as objects, ignoring the real status of women and making money off the fantasies of men will never convince me that they are not riding the

MORE ON NEXT PAGE

voices from our lives

Invisible Prisons- Poverty, Prostitution,

Marianne L. Stewart

Tom Jefferson accused business persons of placing profit before all other worthwhile human emotions. Nothing has changed--except for government now being a business. Because of this,

class oppression

anxiety, apprehension and foreboding have always been constant companions of the poor in America's capitalistic political system.

Bells have tolled consistently; we've been dying on our feet a long time. Sometimes it's a more painful death; sometimes a less painful torture--like when one wonders where she'll be in a year. Or where her two-year old daughter will be.

Being on welfare (and going to school so that a piece of paper officially makes one worth enough to support a family) is an anxious and apprehensive place. Two children are still missing--who were taken illegally by the courts of Orange County--who were given to a father who had more important places for his child support money.

Being in prison is a real disturbing place to be also; upstanding-God-fearing-citizens (the same kind that burnt witches) feel that prosecutors can't be lying or wrong/feel that welfare moth-

ers can't be telling the truth or right. Welfare people can't be intelligent--they are "clever." They can't be honest--they are "using the truth to their own ends." They can't ask for appeal bonds--they are "using the system to their own benefit". (Which I thought was the whole idea of the system; is it founded to be to the benefit of some and the detriment of others? Are the poor supposed to use the system to their own detriment? Or found another?) And they can't be good mothers--they are "just trying to convince the neighbors". Besides, "no mother who loved her children would choose to bring them up in slums, barrios or government projects". "The poor shouldn't have children"--unless they want an abortion. Then, the government feels, they should be made to have the child. Good/rich people will be more than happy to adopt it--especially if it's white.

And if the child is not adopted, foster homes provide food, clothing and shelter--and lack of boredom if the child is shifted from one to another often. Most importantly for the government in America, it provides jobs for bureaucrats and also non-taxed money to foster parents. It's capitalistically productive. So why even try getting the kids adopted?

Although "fraud" among childless wealthy people using 50 names may exist,

"fraud" among welfare mothers does not exist. Examples of fraud are the laws of America which throw the poor/powerless into the capitalistic industry of prison-concentration camps. One of the greatest examples of fraud is the one carried on by the United States government against minority and poor people by forcing them to work in prisons as slaves, or burying them alive in the tombs of concentration camps throughout the country. The crime is, and has always been, committed by the emperors of America's plutocracy. And by the cross-burners of all ages who call themselves by changing names.

One waits in anticipation of the new laws--the Governor's, the President's, the file clerk's at the welfare department. The newsman said welfare grants will be cut, or non-existent, if we rent from friends or relatives; tomorrow I will look for another place, and it really doesn't matter that landlords don't want children, or students, or welfare mothers, or that I can't afford more than a room to live in. First thing tomorrow, I'll go looking for an enemy to rent from.

This, of course, violates my 1st Amendment right to freedom of association, and others like privacy and liberty and the pursuit of happiness. But I knew when Reagan planned his dismantling of Legal Aid, he also planned

on dismantling welfare; he planned on putting thousands upon thousands of poor women into jails and prisons, and taking as many of their children--permanently--as he could get his capitalistic hands on.

Women have had a lower crime rate than men. Penologists wonder why. Well, for one thing, a woman has certain economic options for survival which men don't. If poor women are starving, and there is no work, they can: (1) Get married; (2) Become prostitutes (which may be the same thing); or (3) Go on welfare (if they have a child or are pregnant). Since men are not in grand demand: (1) By women desiring to marry and support them; or (2) As prostitutes (although this trend is changing); and since it is very nearly impossible to receive welfare unless one has dependents or is disabled--these survival options are not open to men.

And, lest we forget, under America's economic system, 6% to 12% of employable people will always be unemployed. No matter how many want-ads there are people will not be hired--because of racism, classism, sexism, lack of adequate educations, etc. In minority neighborhoods, unemployment may reach 60%. Also, people who must support a family on minimum wages will have to apply for welfare to put food on the table because their check has gone to pay the rent--in their often rent-

Feminists Paying The Price

crest of the Second Wave.

Playboy doesn't contribute to the women's movement because of it's high ideals of equality, even though it helped fund an ERA luncheon with Benjamin Spock. If books it publishes lose money, it is good business--there are tax-right offs. If the books make good, then there is profit and prestige. If a feminist project is funded, there is an ever-reminder where the money comes from.

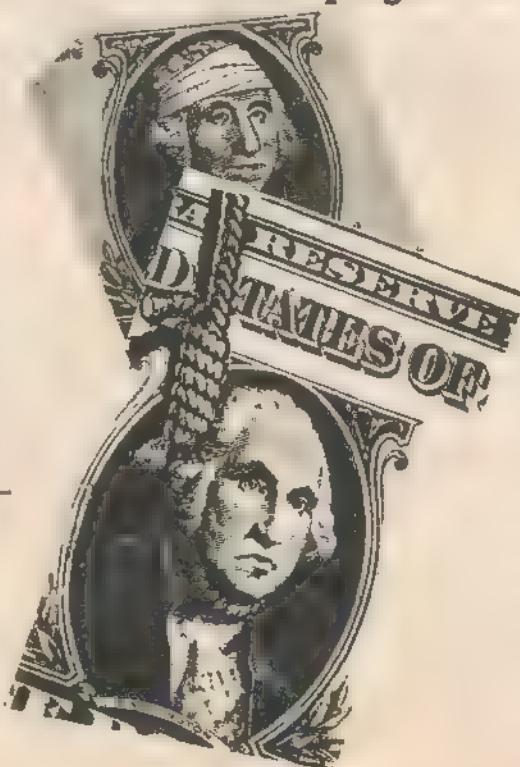
No group is getting over when it uses dirty money. We are laundering it just as surely as the Nixon administration laundered their money and organized crime launders its money. We help the boys look good while all the time

we are the losers. We can be co-opted, anyone in need of funds can be co-opted.

BMR feels that those groups who have/are taking money from Playboy should make it known in the feminist community. Each community should demand to know how their feminist projects are being funded and where the money is going. Each project must be accountable to its community.

We have to know who we can trust, where to place our monies and energies. We have to challenge foundation, church and government monies--their motives are never for our good, we have to be careful of the information we give out. In the times we live in; grand jury abuses, witch-

from page 13



hunts, closing social programs, cutbacks on welfare, housing and food stamps--watch out, they mean us no good.

We need all the feminist projects, political groups and national support groups that are fighting for the people--groups whose politics are fighting patriarchy, white supremacy, capitalism and imperialism in a non-sexist, non-anti-Semitic way with class consciousness. Wow, that's a lot to ask, but our struggles are certainly not looked at with favor, to say the least, and we are all struggling financially. We have to give to each other, not only money but physical support, time and effort. We are not being pious or "politically correct", we are being cautious and protective of our own interests.

voices from our lives

Crime, Welfare, -Our Economic "Choices"

gouged slum, owned by capitalistic Moral-Majority types. Their alternative, of course, is crime. (Reagan has just declared these working poor ineligible for supplemental payments and food stamps).

Welfare grants have always been sub-subsistence (and appallingly lower in the South). Some welfare mothers supplement their income by drug-dealing or prostitution. It's not because they are terrible people; it's because this is going on all around them. It's the norm, it's necessary, and it is survival employment in desperate circumstances. These "crimes" have a lower report rate than crimes men are busted for: They take a toll, however, eventually--psychologically, in lack of self-esteem, self-respect and other negative emotional qualities; and physically as well as psychologically, in addiction.

When Reagan dismantles Welfare (and most people on Welfare are children, the disabled, and children's mothers), poor women will then enter the "crime" field in full force. Actually, since prostitution is still against the law--primarily because middle and upper class women have kept their arrogant moral views--Reagan and his cohorts will, in essence, dictate that all poor women must go to prison or get married. And we will go to prison.

Missing, of course, will be the middle-class view of going to concentration camps "for a cause." Poor women have been in invisible prisons all their lives. (Lack of dollars intensely limits one's life-style). Our friends will not rally around, picketing outside, and calling the 6 o'clock news; they will be inside with us--powerless and hurting, with children in foster homes or adopted and lost in bureaucracies somewhere. They will be in solitary confinement (for refusing to be slaves--forgotten by the 13th Amendment); they will be in psychiatric isolation (force-drugged because they told other prisoners they had a few Constitutional rights); and they will be forced to have their babies at the prisons where doctors and hospitals have lost their licenses. They will be trans-

ferred to other states for being "agitators" (daring to ask "why" or knowing about the law, economics and politics); they will be sent to mental institutions (because they are administrative problems, without proper and correct inmate behaviors)--

beautiful children.

When was the last time a group of women traveled into a slum or barrio and asked welfare mothers, "What is wrong with the welfare system and what can we do to help?" When was the first time?

degree only, my sincere friendship reaches out to those courageous sisters who--comfortable and privileged and able to make choices--choose to trade their time, their liberty, and sometimes their lives in the determination of equality for all people.

The fundamental point of all this is: "The Hangman Theory." If women are not outraged to the point of action because of laws against all women (not only those laws fashionable and politically correct to be against) we will all fall one by one. If women do not "get uncomfortable," and--when they organize--do not stop rearranging chairs on the Titanic, tomorrow, we will all go down. All women will suffer, inconceivably, in the class war on the other side of the decade.

There comes a time to make choices about futures--for oneself, one's sons and daughters, one's ideals. Poor women do not have the luxury of time to make these decisions; life is not theories of ethics; wolves sometimes take days to kick in the door, sometimes seconds. When children are hungry, there is no theory. When there is no roof and the welfare department is taking your child, there are no ethics. When it's cold, it's cold.

But--we do not have to work on the prison-plantations, unless to grab the weapons and break for liberty; we do not have to shine boots in the bunkers, unless it's to plant briefcases under the tables; we do not have to watch our families sick and dying on reservations--no matter what those reservations are called. And with unity, we can be certain those in power see and hear us--not like those unseen and unheard dying in Africa, Asia and Latin America. I am convinced that Lincoln proclaimed people free, and I am convinced that those in power keep looking for slaves.

And I, for one, will never live on my knees.

(Editors' note: the author of this article can be reached at P. O. Box 11737, Costa Mesa, CA 92627).



-Peg Averill/LNS

with civil-rights legal objections termed "frivolous". And they will be found to have "committed suicide" in their cells (with bruises all over their bodies.)

Will any of our upper-class sisters, our upper middle-class sisters, reach out to help us; be outraged and powerful for us?

No, not any more than they voted for low-income housing, or told us this wasn't an "all-adult" apartment complex; or spent as much money changing prostitution laws as they spent on their cosmetic and hairdressing bills. Not any more than the amount of time and money they spent lobbying for the poor in state capitals is greater than the time and money spent selecting clothes for charity balls. They do not have time to think about irrelevant, immaterial things like life and death--or that the quality of their life exists only because of the exploitation of millions in America and in Third World countries.

No, they will adopt our children (mostly the white ones) and feel it is a shame how their mothers are in prison. . . they're such

And why are there no "crisis centers" serving as a liaison between women in prison and powerful women's organizations such as NOW? No one is your sister if you forget her existence.

Clearly, wealthy women feel, there is work for Everywoman of the lower-class (those people) type. Obviously maids, waitresses, babysitters, housekeepers and factory workers will always be needed. And a good cook is hard to find. And they probably agree with Reagan's cutting of Medi-Cal--"if you give people the opportunity, they'll just get sick." (But most doctors and hospitals don't accept Medi-Cal anyway because the state pays only 60% to 80% of the charges, and the doctors and hospitals must take a loss; also, the state takes forever to pay up.)

If women are propagandized by the misogyny of men in government and business, by the bigotry of men controlling the media, by the prejudices of classism and racism, we will not survive except in prison or in chains. And though I know I am guilty of classism, to a self-survival

Saxe Targeted In Prison Drug Raid

(Edited from an article by Jil Clark in Gay Community News)

Two hundred state troopers and prison guards converged on Framingham (Mass.) State Prison during the night of Tues., Jan. 5, as part of

prisons

what officials call the largest coordinated law enforcement operation in the state's history.

Prison officials declared a state of emergency in the minimum security prison for over 30 hours while they searched the prison for evidence of organized narcotics trafficking and gambling. All 170 women inmates at the prison were prevented from communicating with anyone outside the prison, including their attorneys, from 2 a.m. on Jan. 6 until the next afternoon.

All 34 male inmates were moved at 4 a.m. to other state prisons, including the maximum security facility in Walpole, Mass.

The raid, according to Middlesex County Assistant District Attorney Peter Agnes, is a part of a five-state

effort to crack down on organized crime. Agnes said that the D.A.'s office has reason to believe that inmates have used the facility's computer room for narcotics and sports betting operations.

Early reports claimed the "ring leader" of the alleged narcotics and gaming activity was Susan Saxe, anti-war activist convicted seven years ago of felony-murder for her involvement in a bank robbery in 1970. Saxe has been instrumental in the development of the computer training program.

However, at a Jan. 6 press conference, police and prison officials and spokespersons for the D.A. refused to comment on whether Saxe was among those being investigated. "I don't want to prejudice the case," said Agnes.

Nancy Gertner, attorney for Saxe, described the actions of the 230 police and guards on January 6 as "gestapo tactics."

According to Gertner, Saxe said that the police entered the rooms of the women inmates at 3 a.m., stripped back the bedding and forced them to walk to a large room with other women to be searched in the presence of

male officers. They were forced to stand there for hours, some naked or partially clothed, Saxe told Gertner. Some inmates were forced to stand outside in the cold. Women were not allowed to use a toilet for so long that one woman urin-

were comfortable with.

Agnes refused to comment about the number of inmates being investigated, but said that five persons on the "outside" have been arrested. He said that 275 bags of a substance believed to be heroin, two weapons, almost



-Through The Looking Glass

ated on the floor.

Local prisoners' rights activists are furious that Saxe's name was mentioned in the press in connection with the alleged drug and gambling operation. Some activists stated that it is "ridiculously out of character" for Saxe to be involved in drug dealing or gambling.

"They searched her room and found nothing," said Berna Errenson of Gertner's office. "If she was accused of smuggling yogurt into the prison I'd believe it, but Susan doesn't do drugs or even drink wine. She doesn't even smoke cigarettes."

"Susan has very consistently involved herself in activities which help the women in the prison," said Jean Fox of Aid to Incarcerated Mothers, an organization which Saxe helped found.

Priscilla Howell of the Boston Bail Fund suspects that Saxe's name was used to ensure that the raid got front-page publicity. She noted that the district attorney is up for re-election this year.

Howell also suspects that this is an attack on the computer-training program itself, which, she said, allowed the prisoners involved in it more autonomy and self-respect than prison officials

\$10,000 in cash and two automobiles have been seized in connection with the alleged drug trafficking.

Agnes said that electronic surveillance was used inside the prison to gather evidence. He said that evidence of inmates' involvement in drug trafficking and gaming will be turned over to the grand jury in the week of Jan. 11.

One law enforcement official said that the inability of correction officials to unlock the door to the computer room had been the subject of complaints to the Correction Department officials for several years.

Since training to use the computer takes a long period of time, only those prisoners with longer sentences are involved with the enterprise "Con'puter Systems." Most of the inmates employed by the enterprise were male.

Richard Quillen, one of the 34 inmates relocated on Jan. 6 (but not kept incommunicado), told reporters that he is "shocked. . . and I'm sure Susan Saxe is just as shocked as the rest of us."

He also expressed concern about the customers of the computer enterprise. "We were doing work for the Department of Labor and CETA in New Bedford and Brockton. Now it's just lost."

america held hostage day 372

Raygun wrapped up his year of right-wing rhetoric and rampant racism with a state of the union address--the state of the union if your address is in the upper class directory. He said that he "looks forward to signing some form of anti-abortion legislation." While Raygun spoke of reduced unemployment, an average of 6,000 workers joined the unemployment rolls every business day of his administration. While Raygun assured the nation that he opposes racial discrimination, black unemployment and infant mortality rates skyrocketed. While Raygun said that "the nation's standard of living is making unparalleled progress", Raygun has proposed another rent hike for poor people in government housing. He proposes to add food stamp value to income used in figuring the government subsidized rents--saving the government \$400 million, or enough for four EA-6B Electronic Warfare planes. Cutbacks in free school lunch programs has forced local schools to offer "left-overs" to children who can not afford to pay for lunches. While Raygun gloated over his successful-for-big-business first year, thousands of poor and working class people froze in their homes as the cold wave settled in.

What's next? Look forward to cuts in medicaid, food stamps, and more social programs--another good year by Raygun's standards.



Suddenly I don't feel like dancing.

New Prison Labor Scheme Busts Unions

(Edited from articles by Diane Feinberg in Workers World and Gay Community News)

Supreme Court Chief Justice Warren E. Burger is urging the converting of U.S. prisons into "factories with fences," in a speech prepared for delivery at the University of Nebraska in Lincoln.

Burger motivated the conversion of prisons into factories and factories into prisons; the repeal of laws that limit prison industry; removal of any barriers to "free exchange of commodities" produced by forced prison labor; and a campaign to try to persuade the trade union bureaucracy not to resist this pernicious design.

Burger was, in fact, articulating a program of expansion of the millions of dollars in profit made annually from prison labor. He is advocating the dramatic increasing of prison industry on a huge scale. This began in earnest in the form of national legislation after it was introduced in the Senate this summer.

Burger outlined the move already underfoot to throw the weight of the economic crisis even more on the backs of those hardest-hit. The jobless, especially Black, Latin, Asian and Native youth, are forced into prison in staggeringly increasing numbers. They work as slaves. Almost every bit of all the wealth they produce is appropriated by privately owned industry or the government and state apparatus and the so-called Department of Corrections.

In Florida now, prisoner-laborers are forced to build the very cells that will imprison them, and are forced to grow their own food on prison plots like feudal serfs.

This forced, low-paid labor plan not only enslaves the prisoners but threatens the wages of labor in general. Last summer, the Caduhy Meat Packing Plant in Phoenix, Arizona, closed down and threw out some 400 union workers. It reopened 60 days later with prisoner laborers making just about minimum wage instead of the union rate of \$10.84 per hour the workers had fought for.

The Arizona joint venture

is part of a federal program whereby federal Law Enforcement Administration can exempt "state projects" from two federal laws banning interstate commerce in prisoner-made commodities and banning the sale of the products to the federal government. These two bans were instituted beginning in the 1920's to stop prisoner exploitation, such as leasing prisoners to private industry and plantation labor and the retention of the wages and the paychecks by the prison administration.

Lewie Anderson, international

vice-president of the 1.3 million member United Food and Commercial Workers international explained, "This situation is a straight union-busting tactic with the goal of reaching profits by cheap wages and exploiting the convicts."

Those who labor behind walls with gun turrets, who are at the whim of sadist, racist and sexist prison guards with clubs, mace and guns, are from the class which has nothing to sell to survive except their ability to labor. Corporations are

attempting to institute a system whereby the jobless would produce surplus value stolen by the bosses while the prison masters take their cut from the theft of these wages.

This very system creates more joblessness among workers who are not in prison and serves to drive down average wages of those still working. All who labor, in prison and out, are threatened, and must fight against the exploitation and imprisonment of the working class and oppressed.

Statement From Yellow Thunder Camp

Yellow Thunder Camp is a permanent community being built on 800 acres of U.S. National Forest land in the Black Hills of South Dakota. Lakota Indians have been living on this land, their own,

resistance

according to terms of the 1868 Ft. Laramie Treaty, since April of 1981.

The U.S. Government is attempting to open this area, the sacred Paha Sapa, to mining - of coal, iron ore, uranium and lumber. The Supreme Court recently rejected a demand by the Oglala Sioux that the federal government return this land to them. The case will probably wind up before Congress.

The following is a letter from Yellow Thunder Camp to the U.S. Government.



-Matrix

Hau, mitaku oyasin.
(Hello my relatives)

First, I want you to know and the world to know, that the people of Yellow Thunder Camp know you have already contracted with a Lumber corporation to very nearly clear cut the entire forest within our 800 acre claim. Furthermore, in order to accomodate the logging trucks and other heavy equipment necessary to destroy the entire environment of our claim area, major new roads will have to be widened and straightened. Also, we are aware of your plans to turn our present campsite at Lake Lamont (formerly known as Lake Victoria) into a gravel quarry. A gravel quarry that you fully intend to allow in order to repeat the continuing expansion of the clear cutting logging operations to make way for strip mines!

Out of respect for your culture the Lakota Nation has historically abided by the terms of the 1868 Ft. Laramie Treaty and your Constitution with all of it's lesser laws. The Lakota Nation recognizes that the United States of America is a nation of laws and we have also acknowledged that laws are needed for lawless people. Therefore, we, at Yellow Thunder Camp, have chosen your lesser laws in order to force the United States of America to live up to its higher laws. . . its very own Constitution.

My relatives, I am here tonight to inform the United States Government that we have acted in good faith out

of respect for our relatives' vision:

Yellow Thunder Camp is my home, it is the home of my unborn generations. I will defend the home of my family with my blood.

From this moment forward, Yellow Thunder Camp will only recognize the two highest laws that protect us: The 1868 Ft. Laramie Treaty and the Constitution of the United States of America.

Allow me to end with this quote from my ancestor. . .

I am neither cynical enough to stop fighting,
Nor idealistic enough to leave this fight to others.

You have pushed me into this corner,
Now you must face me as I Fight for my Grandchildren.

If I lose, they will never be born.

The Hills are at my back and protect me
As with many who came before,
Here I make my stand.

Yellow Thunder Camp is requesting donations of medical supplies, as they will be opening a health clinic. Especially needed are air splints, sutures, medical flashlights, blankets and many other things. Send supplies or the cash to buy them to:

National Emergency Medical Support Team
c/o Three White Mountain Alliance
P.O. Box 18717
Denver, CO 80218

Rugby And Racism - Women Against The Tour

Editor's note: This article is edited from information from articles in Broadsheet, a feminist magazine from New Zealand, and from The Guardian and Death To The Klan, newsletter of the John Brown Anti-Klan Committee.

Susan Goding

Sporting events have traditionally been used by governments to create "feelings of good will." Differences, we are told, should be settled on the playing field. Who ever can run the fastest and jump the highest is the best person. When the U.S. decided to open relations with China, how did it change the image of "the Red Chinese"? We sent our best ping pong players to compete. Not before or since have ping pong games been televised. Athletic "good will diplomats" have been touring for the U.S. and in the U.S. for years, but this past fall, when the Springboks, the South African rugby team, came they were met, not by ABC Sports, but by demonstrations and actions.

The Springboks tour started in New Zealand in the summer. In New Zealand, rugby, probably much like football is here, is the religion. It is election year there, and government officials, hoping to win support in borderline districts, more conservative districts, scheduled most of the games in these rural areas, despite public opinion polls indicating that the majority of New Zealanders did not want the South African team to play in their country.

When the Springboks arrived, they were met twice a week by militant anti-racist protests led by women. The protests varied in militancy, numbers and effectiveness. Thousands of protesters were arrested, many had 6 to 9 charges placed against them. Many of those arrested and hundreds of others suffered bruises, broken noses and broken bones from police batons.

Two issues were pushed at the demonstrations, opposition to apartheid and white minority rule in South Africa, and to the racism in New Zealand. On the team itself are members of the South African Police Force, members



Bitches, Witches & Dykes

of the Broederbond, an organization pledged to protect white supremacy at all costs, as well as two blacks to support their contention that trials for the team are open to all races.

The first game of the tour was played at Gisborne, a staunch pro-rugby stronghold, and the protest was fairly low-key. But at their next game in Hamilton, the anti-tour movement gained momentum. 300 people tore down a fence surrounding the field, including 2 women and a man who drove through the fence in a rented jeep. Protesters then poured onto the field, scattering glass and occupying the field for over an hour, forcing the cancellation of the game. In reaction, the government called in the Army and Airforce to assist the police in future games. The remaining matches were played in parks surrounded by coils of high tensile barbed wire, that, if cut, recoil and tear

the cutter to shreds, and barricades of giant dumpsters guarded by police and gangs of white civilian "volunteers". Violence increased as frustrated police brutally attacked unarmed and peaceful demonstrators.

Even now, after the tour is over, the houses of black and white women involved in the demonstrations are being vandalized by these white "volunteers." Blacks are still being arrested for activities undertaken during the tour. And South African businessmen have offered police involved in guarding the tour and their wives, all expense-paid holidays in that country.

In the U.S., the team was met by demonstrations at airports, the locations of the games being kept secret. Because of the anti-tour demonstrations, the New York games were cancelled and it took a court order from the Supreme Court for them to be rescheduled. The headquarters of the

Eastern Rugby Union, who were reportedly paid \$70,000 to sponsor the tour, was bombed by the Black Liberation Army in solidarity with the South African people. Hundreds of people took part in the protests organized by the Black Coalition to Stop the Rugby Tour and by Stop the Apartheid Rugby Tour (SART). Nine people were arrested during the tour (all SART members) including four people who were arrested on the streets, hours before a large demonstration was scheduled. Charges against two of them (arrested for possession of fire crackers and a miniscule amount of marijuana) have since been dropped.

While the Springbok tour was not completely stopped, it is unlikely that another will come to New Zealand and U.S. organizers will have to think twice before they bring another one here.

There were several differences and some not very surprising similarities in the anti-tour organizing done in the U.S. and New Zealand.

What made the New Zealand organizing different is that the leadership was predominantly made up of women. There was massive participation of women in protest of the tour. The numbers may have been due to the popularity of rugby in New Zealand. Some of the women believe the difference in numbers of men and women came from the fact that men still buy into the "proof of worth" that athletic competition carries with it.

The not very surprising similarity in the anti-tour organizing in both the U.S. and New Zealand against the diplomats of racist apartheid South Africa is the organizing was done by black groups. In New Zealand, white lesbians reportedly joined in some numbers under the leadership of the black women's groups. As Zena Tamanui, a Maori woman pointed out in *Broadsheet*, "But from the Tour I learned that generally they're (whites) too far behind. They've got too many benefits that get in the way of a true commitment to justice. I got sick of hearing whites mouthing off about how they don't have benefits and how

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more letters home

Women's Racism Khomeini Crimes

Sisters--

Here's my three bucks for six months! I'm glad that you're getting back into the local and statewide things more in the near future.

Sorry to say that I missed your last issue but I'm glad that you had articles on racism in this issue--it is of much concern to me and at times is very disturbing. When I find myself very angry about a certain racist incident I read Lorraine Bethel's "What Chou Mean We, White Girl?", or, the Cullud Lesbian Feminist Declaration of Independence (Dedicated to the Proposition That all Women are Not Equal, I.E. Identically Oppressed)."

It helps me to reaffirm my faith in "real Third World sista love between real Third World sistas"....

...And, as Juana Maria Paz wrote, "It was time before, It is time afterward." Racism is a disease, but many women who are racist will not admit it to themselves or anyone else--and that is where the healing process must begin.

It saddens me to see this disease so widespread in the Women's Community--We must work individually and collectively to eradicate this problem which separates us. It is time Now.

In Sisterhood & Love,
Jane Rodriguez

Praise For Pentagon Coverage

Dear Big Mama Rag:

I am reading your paper for the first time and have just finished Sara Atatimur's article on the Women's Pentagon Action, which I attended. It is a fine and insightful article, honest and intelligent. I would like to thank Sara for writing it, and BMR for printing it. I look forward to seeing more of Sara's work.

Sincerely,
Linda Atkinson

Dear Big Mama Rag,
Although by writing this letter Khomeini's hirelings may be informed of my "dissent" by the regime's spies (Khomeini's supporters) on the campus might take revenge on my family in Iran, but I feel that revealing Khomeini's bloody suppression of the people and leaving it to the public judgment is the least I can do to commemorate the death of 3,500 martyrs executed by Khomeini's firing squads the past four months.

News media's silence on Khomeini's crimes has paved the way for his anti-popular regime to extend its brutalities. Besides increasing the number of political prisoners and executions, the physical abuse and savage torture of "dissidents" is claiming more and more victims.

Of these victims, because of Khomeini's reactionary views towards women, women dissidents are being particularly abused and inhumanely mistreated.

There are quite reliable reports from Iran indicating the barbaric treatment given to women by the regime's ruthless guards.

"Undressing girls on the streets, in front of the public, beating and injuring them."

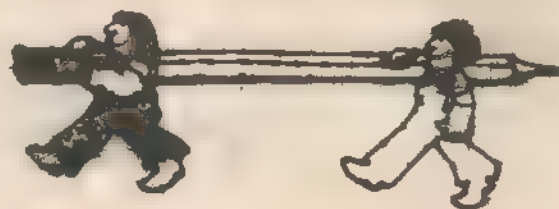
"Kidnapping opposition women, subjecting them to gang rapes. Many cases of rape of imprisoned women have occurred. There have also been reports of rape of women prisoners on the eve of their execution."

"Executing pregnant women, such as the case of 8-months pregnant women executed by firing squads."

"Harrassment and beating of mothers (and fathers) of political prisoners who go to the prisons in the hope of visiting their loved ones."

These and many more crimes committed by Khomeini saddens every human's heart. I appeal to all the international human rights organizations and all the freedom loving people to hear the voice of the Iranian people who are only guilty of fighting "Khomeini's barbarism" by any possible means.

Fatemeh Ahmadi
An Iranian Student



-Liberation News Service

Greek Women Want Information

Hello!

We wrote to you from Greece. I read about your magazine at this magazine, "Open Road."

We are a small group of ten women in Greece. We study philosophy in the university of Athens. We want to make an independent magazine about the women's liberation movement.

We ask sent to us if it's possible information about the

women's liberation movement at your country. Please send to us as much as you can informations. HELP US !!!

Thanks in advance with love and struggle.

Hariklia Tressou
Hrisostoyou Smirnis 90
Moschaton
Athens, Greece

Oppressed Oppressing Oppressed

Dear Big Mama Rag,

I am writing because I am confused by Juana Maria Paz's letter. The letter was written in connection with several articles in Big Mama Rag dealing with racism and anti-semitism. In her letter Juana Maria Paz describes an experience involving Jewish and non-Jewish women. It is clear that she is angry about this experience. What is not clear is how she feels this experience has influenced her thinking about anti-semitism and her relationships with Jewish women.

Unfortunately there are many oppressive people in the world. Most of us who have been in the women's movement have been badly hurt at one time or another by other women. Often these women have used some ideology to justify their actions. If the offending women are not from any identifiable cultural group one tends to conclude that some women are jerks and go on to other things. If the women who have angered us belong to a particular cultural group, or even if one or two of those women are of a particular cultural group, then one has a tendency to make generalizations. When something happens to us and we are angry at "X" whose cultural background we can not define then the action registers in our mind as

the action of an individual. If "X" is from a specific group the implications of the action become enlarged. One no longer thinks "that jerk"; but now thinks "that ---- jerk" and connections of cause and effect are made. However, sad though it is, every group, regardless of the power the group has as a whole, has within it individuals who are oppressive to other individuals.

It is important to remember that there is enough oppressive behavior in the world so that women in all groups can learn to oppress each other. What is difficult is to learn how to behave any other way and how to defend ourselves when we feel oppressed. One of the best defenses is perhaps a clear interpretation of that oppression with regard to its cause and its effect upon us. There are problems of institutionalized privilege, and lack of, that we have as women of specific groups. These problems of institutionalized racism including anti-semitism, of classism, homophobia, ablism, etc. are of no less importance in spite of the fact that some of us (or all of us at one time or another) within these categories exhibit behavior which is less than perfect and at times even obnoxious and inexcusable.

Susan Korn

more-on page

Movement from page 8

and occupied it. The only basis for peace in the Middle East is the PLO's goal of a secular Palestinian state "where Jews and Arabs can live in peace." It is the height of white supremacy to use the Holocaust to claim Palestine for the Jews. Who bears the responsibility for genocide against Jewish people is not the Arab people of Palestine, but European fascism and imperialism. And it is only in the revolutionary struggle against fascism and US-led imperialism that anti-semitism and all other forms of oppressions will be destroyed forever.

As Palestinian revolutionaries have long made clear, these goals can only be accomplished through people's war. In the face of a constant barrage of imperialist and Zionist propaganda portraying the Palestinians as a nation of terrorists, it is time we stood up and expressed our support for this fight.

We as women do not confront some separate structure of oppression, but the same imperialist system whose bedrock is the oppression of colonized nations inside the US and around the world. If we want to participate in fundamentally changing this system, to be part of building a society where genocide, women's oppression, anti-semitism and class exploitation can no longer exist, then we need to actively side with Palestinian, Black, Chicano-Mexicano, Puerto Rican, Native American and all national liberation struggles which are leading the fight to take this empire apart.

"To find out about the work of Women Against Imperialism, please contact us at:

Women Against Imperialism,
3543 18th Street, San Francisco, CA 94110; or

Women Against Imperialism,
P.O. Box 60542, Los Angeles, CA, 90060."

Springboks from page 18

they don't personally oppress blacks. While our kids are getting beat up, can't get jobs, can't get health care, can't get self-respect, can't get nothing. They won't see what's going on in their own backyard. They don't want to see because it might make them feel less safe in their own comfortable cocoons."

Donna Awatere, another black woman, wrote, "The relationship between black and white political groups will in the long run depend on how well whites can identify and work against injustice to black people. Very few will. Yet racism is a global phenomenon, not particular to one country and it must be fought globally, wherever it is. And it is here...But anti-racism isn't fashionable like

feminism, or full of intrigue like anti-capitalism, although it includes both feminism and the class struggle. Emotionally, fighting overseas racism must be easier to cope with for whites: attending meetings; writing letters;...the occasional visit or tour.. Domestic racism is every day. Every day in the streets. Every day in the classroom, the courtroom, the factory, plunket rooms, welfare home."

"Feminism without a class analysis or an anti-racist commitment has gone long enough and we're all getting a little weary of the self-indulgent sort of nonsense that's been passing for the women's movement for the past ten years."



Carole/Bitches, Witches & Dykes

Dilemma from page 7

house once or twice that week while we were "sitting shiva" (mourning). My dad was going around gathering all the men to go into the living room to say prayers with the rabbi. It is essential that there are ten bar mitzahed men gathered before praying begins. In fact in synagogue the holy ark cannot be opened until ten men gathered. Its called a "minion". So my Dad brought me into the living room with all the men, stuck a yahmuka on my head and a prayer book in my hand, (although I don't read Hebrew.) He wanted me to be included in these prayers for my mother. It touched me very much that he wanted to include me, but I left the room anyhow. I wasn't into it at all. I felt my Mother had returned to the Goddess, and I spoke to her in my heart. I wanted to go to Hebrew school when I was younger, but my family couldn't afford to send me. There was never any question that my two brothers would go to Hebrew school, because a boy had to be bar mitzahed.

A few years back I started going to meetings of Jewish lesbians. A lot of the women were from families that were-

n't very absorbed in Jewish culture and they were very excited about discovering their Jewish identity. I mainly joined because I knew so few Jewish women and I wanted to meet more. We had dinner on Friday night, but since I don't eat meat or sugar, there wasn't much for me to eat. (I'm used to that.) Before the meal we were supposed to all sing the Shama together. Of course, I didn't. When I explained why I didn't sing the Shama, a lot of the women thought I was really awful. So I stopped going to the meetings. Then the next year I tried another meeting of Jewish lesbians, but again they wanted to start off by singing the Shama. Again, I explained my feelings about giving power to a patriarchal, anti-pagan meditation, and again I got criticized. So I stopped going.

When I was a kid, my parents taught me that above all else, I was a Jew. There will always be a strong sense in me that the Jewish people are my people. I used to fantasize that my family died fighting back in the Warsaw Ghetto Uprising and not in the death camps of Treblinka, which was close to

our village. I would like to be able to talk with other Jewish women about my experiences of the sexism in the Jewish religion and why I identify as a witch, without being criticized and treated as though I've ceased to be Jewish. In Europe before the War, not only were women not allowed to "doven" (pray) with the men, but the women had to bathe in ritual cleansing baths during their menstrual bloods, for their bloods were considered unclean. In my synagogue boys and men wore special holy scarves, called "talises" and special skull caps, called "yahmulkas", because males had a holier, more important position than females. I don't feel that silencing my experience of this is the sensitive

way to deal with anti-semitism.

I was so absorbed in my religion when I was younger. Also, except for two friends in sixth grade, the only Gentile people I had contact with were teachers and a few acquaintances in school. All my parents' friends were Jewish. In fact, until I was eighteen and went away to college, I didn't have one non-Jewish friend.

I am really concerned that my anger against the religious messages of Judaism not be taken as an attack. I think its important for me to look at what I love and what I can't stand in my Jewish background. What I have tried to do is to express openly the many feelings I have in my heart.

calendar

- February 2 What's Happening in El Salvador? Slide show & Discussion. 7pm. Woman to Woman Feminist Book-center 2023 E. Colfax, Denver. Call in advance for free childcare & info 320-5972.
- February 3 Benefit film premier of Eight Minutes to Midnight. Followed by a reception with producer/director Mary Benjamin. This powerful film follows Dr. Helen Caldicott's worldwide travels informing people of the danger of nuclear weapons. Benefit is for the Colorado Nuclear Weapons Freeze Campaign. Tickets \$5 Ogden, Colfax & Ogden, Denver. 7pm. Or call American Friends Service Committee, Carol at 832-4508.
- February 4 thru 6
11 thru 13 The Verdict of The Wave by Alexandra Stoll. A play about rape and revenge. Directed by Laura Cuetara. Auraria Arts Bldg.-Room 278. 8:30 pm. For reservations call 629-2730. \$3 non-students.
- February 7 International Women's day is just one month away. Let's meet to prepare for some celebrating & educating. All women welcome, please bring your ideas! 1pm. 1232 Gaylord St. #1, Denver. Or call Deb 321-7531.
- February 12 Abortion: Choice or No Choice. A socio-drama where people will get to express their varied feelings & views on abortion & the question of choice or prohibition. Boulder Theatre of Spontaneity. Free sessions. 7:30 -10:30 pm. At the Capitol Federal Savings, 1913 Broadway, Boulder. For more info & other participatory drama free sessions call Willow 449-2109.
- February 13 Hard Times Rally & Soup Kitchen. Refueling to Fight Reagan's Budget Cuts. State Capitol Park at Broadway & Colfax, Denver. Noon. Sponsored by the American Friends Service Committee and Alliance for Basic Human Needs. Call 832-4208 or 832-1676.

- February 13 AnyWoman's Coffeehouse: Open Mike. Pay or Play. A non-alcoholic coffeehouse. Refreshments sold. Games available. Childcare provided. Suggested donation \$1. 8pm. First Unitarian Church at 1400 Lafayette, Denver. All women welcome. Call 320-5972 for more info.
- February 20 Leaping Lesbian Follies-4th Annual. Ticket donation \$5. Work exchange & childcare available. 8pm. First Unitarian Church 14th & Lafayette, Denver. Sponsored by SAGE-a women's production.
- February 27 AnyWoman's Coffeehouse: Nancy Hutchinson. Guitar & vocals, folk, country & bluegrass. A non-alcoholic coffeehouse. Suggested donation \$2. See February 13 for details). All women welcome.



On-Going Groups

- Tuesday Still Ain't Satisfied Feminist Singers. Looking for revolutionary & feminist singers & musicians. 7pm. Call Deb 321-7531.
- Thursday LUNA II-Lesbians United to Nip Alcohol. Support group for substance abusers & their significant others. Meets at the Gay & Lesbian Community Center 14th & Lafayette, Denver. Call 831-6268, 820-5972.
- T.E.R.R.A.-A women's group focusing on reproductive rights, Native land rights, anti-nuke issues. Meets from 6:45 - 8:30 pm. At RIP Bookstore 727 E.17th Av. Denver. Call 399-4243 or 839-1288
- Sunday RUTH-support groups for battered lesbians. Call for info & place. Blair 830-2346 or Donna 321-3815.

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Haitians

from page 11

Salvador, how long it will be before the Salvadoran refugees will find themselves in the same situation...not qualifying for political asylum in the US, threatened with, and actively subject to deportation.

The issue of political asylum for the Haitian refugees has linked together their struggle with that of Salvadoran refugees and Mexican undocumented workers. Organizations as varied as the Anti-Defamation League, the YWCA, the Committee in Solidarity with the people of El Salvador, Black Viet Nam Veterans for Social Justice, Farmworkers Rights Organization and the National Immigration and Refugee Network have organized demonstrations and/or issued statements of solidarity in demanding political asylum for the Haitians, an end to extensive US support for the corrupt Duvalier regime and a halt to the ban in international waters of Haitian refugees by US immigration officials.

There have been a steady stream of actions over the last 6 weeks.

December 12 - 6,000-7,000 people demonstrated in Washington, D.C. and over 5,000 in Puerto Rico in support of Haitian refugees.

December 25 - Hunger strikes by the Haitians at Krome

Avenue Detention Center (18 miles west of Miami at the edge of the Everglades) begin.

December 24 - Hunger strike begins at the Flushing Navy Yard Detention Center in Brooklyn, where men and women have been held since July.

December 26 - In San Juan, more than 200 Haitian refugees prevented immigration officials from putting up extra fences around the Fort Allen compound. U.S. immigration officials brought in about 100 Border Patrol guards from Texas to beef up security at the camp. Haitian leaders have criticized immigration officials as well as the governor of Puerto Rico for the lack of adequate facilities to house the refugees. Jean-Claude Bajoux, coordinator for the Inter-Regional Council for Haitian Refugees, said the situation remains "a tinderbox that can go off at any moment."

December 27 - 700 demonstrators gather outside barbed wire fences at Krome Avenue in support of the hunger strikes. When more than 200 of the demonstrators stormed the fences they were tear gassed and clubbed by riot equipped police. Eight people were arrested on charges of unlawful assembly and a ninth person was charged with arson and resisting arrest. An



Protesters in Brooklyn Jan. 2 denounce mistreatment of Haitian refugees.
-Chris Tellez/Guardian

estimated 20 refugees escaped.

December 29 - the January 2 Coalition held a news conference at the United Nations which featured civil rights activist Dick Gregory and Attorney Ramsey Clark. During the course of the news conference, three Haitians chained themselves to the UN entrance gate in protest of Reagan Administration policies. They were arrested and have a court date January 29.

December 31 - tens of thousands of Puerto Ricans lit candles in their windows in support of the demand of freedom for the Haitian refugees. Ironically this action coincided with Reagan's call on Americans to light candles to protest martial law in Poland. More than 800 Haitians are being held at a concentration camp in Puerto Rico--so called Fort Allen.

January 2 - 1800 people in Chicago gathered in mass protest against US policies and treatment of the Haitians

January 3 - A militant march and demonstration in Brooklyn New York brought together about 3000 people. The march was so massive that demonstrators seized the streets, even though police tried to keep the march on the sidewalk.

We, as feminists, must continue the public outcry in support for: political asylum, freedom for the refugees and an end to Reagan's reactionary policies and the repressive government in Haiti...until these demands are met.
Sources: Workers' World, The Guardian, People's World/Southwest Edition, and Red Dragon Newsletter/Prison News and Analysis.

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BLACK/WHITE, ASIAN, HISPANIC LESBIANS-many groups. Write: Q-FJ, 279 Collingwood, San Francisco 94114. Or (414) 431-0458.

PART-TIME PHYSICIAN. BERKELEY Womens' Health Collective. Feminist, interests in Gynecology, alternative medicine. 2908 Ellsworth, Berkeley, CA. 94705. 415-843-6194, 415-845-6667.

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WOMEN'S COAST TO COAST LAND TRUST. Input, info, Woman-Rite, Inc. 10561 Highway 64, Arlington, Tenn. 38002.

Big Mama Rag is now available at: Woman to Woman Feminist Center, 2023 E. Colfax; Radical Information Project, 737 E. 17th Ave.; Pathfinder Book Store, 126 W. 12th Ave.; The Tattered Cover, 2823 E. 2nd;

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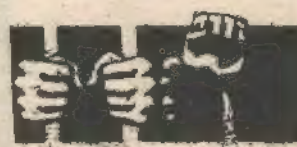


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Sisters and Brothers,
Women Free Women in Prison skipped the Sept./Oct. issue of No More Cages because we are broke. NMC is NOT self-supporting. 65% of our subscriptions go to sisters and brothers inside. These are all unpaid subscriptions. If you can afford it, we ask that when you pay for your subscription, you include an additional \$6 (or whatever you can) to help sustain a sub for someone else. Also, any contribution that you could send at this time would be greatly appreciated.

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The Jan./Feb. Issue Includes Articles On:
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resources

health

Taking Back Our Health is a training manual on occupational safety and health for Black and Latino workers. It speaks to problems of both union and unorganized workers. Includes a chapter on "Black and Latino Women: Double Jeopardy" for \$3.00 from Urban Environment Conference, Inc. 666 11th St NW Suite 1001, Washington, DC 20001.

A handbook about Women's health especially designed for immigrant women is available from the Immigrant Women's Center, 348A College St W., Toronto, Ontario Canada M5T 1S4. Available in Italian, Portuguese, Spanish and English, it includes info about the reproductive system, birth control, vaginal infections, and alternative treatments. It is free.

films

Loved Honoured and Bruised is a superb film showing the complexity of domestic assault. 25½ minutes long, it is available in Canada from the National Film Board offices. (# 106C 0180 030).

Is It Me You Want To Kill? is a documentary film from Swedish Television's Channel 2. It provides a background on the arms race in the world and shows the roles played by different people in the world of weapons. Recommended by the Women's International League for Peace and Freedom, Sweden. For more info write to the producer Margareta Wasterstam, Sveriges Television, TV 2, 105 10 Stockholm, Sweden.

Women Make Movies has just moved to 100th 5th Ave, Rm 1208 N.Y.C., NY 10011, send film orders to WMM Film Library, P.O. Box 315, Franklin Lakes NY 02417.

publications

The Women's Committee and The International Defense and Aid Fund, P.O. Box 17, Cambridge, MA 02138 has many pamphlets and a newsletter about South African Women. They also have a Speakers bureau. Write them for a list on their literature.

"For Ourselves, Our Families and Our Future. The Struggle For Childbearing Rights" a resource and organizing tool in the struggle to win and expand childbearing rights. Includes chapters on forced sterilization, welfare rights, gays, and rights in other countries. For \$ 5.95 from Red Sun Press, P.O. Box 18178, Boston, MA 02118.

The Womyn's Braille Press, Inc. is interested in locating qualified Braille transcribers around the country. Womyn who would like to volunteer time to transcribe booklets, pamphlets, and other information on womyn's issues should contact: The Womyn's Braille Press, Inc., P.O. Box 8475 Mpls. MN 55408

In order to meet the need for more feminist graphics and cartoons, bülbül (we've printed her cartoons many times in *BMR*) will be sending out a monthly graphics packet. "I am trying this because there aren't other outlets for such work and there is much to cartoon about these days." Write to her for more details at:



Photograph of a tapestry by Sasha Hayman/WomanSpirit

P.O. Box 4100, Mountain View, CA 94040.

Effective Contract Language for Union Women describes the bargaining process and discusses how to deal with such issues as sex discrimination, comparable pay for work of equal value, maternity leave, pregnancy disability, child care, equal fringe benefits, and non-sexist contract language. From The Coalition of Labor Union Women, 15 Union Square W., New York, NY 10003 for \$1, 75¢ for over 10 copies, 50¢ each for 50 or more.

Women in Germany are interested in contacting women who like to travel. Their idea is to set up a reciprocal housing exchange. Each woman-member is given a directory of names and addresses of other women who are prepared to offer info and accommodations (max 2-3 days) to herself, female travelling companion and (optionally) children travelling with them. Contact Angelika Adner, Schlehdorn 4, D-6300 Giessen, Germany. Enclose a "coupon réponse international", from P.O.

culture

Individuals who have solved a drinking problem may be among the best-adjusted and happiest people around, says Mary Bowen Hall. Hall is compiling information for a book about former drinkers. Any former drinker willing to share her experience by filling out a questionnaire should write to *No Longer Drinking Project*, P.O. Box 486, Broderick, CA 95605.

Frontiers, a journal of women studies whose aim is to bridge university and community women, is seeking articles for their issue on Women's Oral History. They are especially interested in lesbian oral history. They haven't received any submissions yet. Send 3 copies of the manuscript by March 1, 1982 to *Frontiers*, Women Studies Program, U of CO, Boulder, CO 80309.

The Lincoln Legion of Lesbians, P.O. Box 30137, Lincoln, NE 68503, would like to request your assistance in creating a network of lesbian feminist programming resources and producers, sponsors in our region. In our work to sponsor a variety of programs, we have often found that transportation costs are a barrier to being able to sponsor appearance by lesbians from very far away. If interested write them for more info.

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Unpublished manuscripts for a new anthology of plays by Third World Women are being sought. "We seek plays that are heart felt and visceral, transformative, historical and mythical. Basically, we want plays that present reality that is missing from most traditional and experimental theater." Send by June 1, 1982, to Andrea Hairston and Judith Katz, Smith College Theater Dept, Northampton, MA 01063.